586 refusing herself is a case for divorce, but disgrace is then thrown on the woman, who is rarely able to remarry afterwards. The man has only to say to his wife, "I send you back to your parents," to break the marriage. But more /295/ often he hides what he is doing and sends his wife home to her family for a few days. He then delegates an old woman from his camp to announce the breaking of the marriage to the wife's parents.

If the husband has instigated the divorce, the bride price remains the property of the wife's parents, but in any case the children remain the property of the father.

587 The woman cannot remarry before three months and ten days.
587 This forced retirement for women, which is prescribed by the Koran, is called ettef or ellouddet in Tuareg language. The women themselves are called tannanleft during this period. When this period has ended, her parents and the people of her camp organize a little celebration to announce that the woman is resuming her life of "free mores."

587 Many women do not want to undergo this retirement, and to
587 escape it they shift the responsibility onto a tree called agar in
824 Tamashek (Maerua crassifolia). They address the tree as if it were a person and say to it: "Agar, relieve me of my retirement which weighs on me too much; take the burden upon yourself." They place at the foot of the tree, by way of an offering, some antimony powder, a little perfume, and a fragment of cloth, which symbolize the attributes of a woman in the state of asri. Then, without waiting any longer, they resume their life of free mores.

587 If the husband wishes to take his repudiated wife back, a new marriage is necessary and a new bride price, smaller than the first, must be paid to the woman's parents.

682 Murder. -- Murder is rather rare among the Tuareg. It is
628 punished by retaliation when it was premeditated and by material compensation in other cases. The vendetta, which was formerly common among the Tuareg, has disappeared, making way for the dia, or tax of blood. The custom sometimes demanded that the

assassin be returned to the victim's family. If he was not known, however, the djema, or assembly of notables, designated a man from the tribe to go make himself prisoner in his place. There is no example of the hostage's having been put to death in such a case. Serious cases were usually judged by the amenokal, who was aided by four assessors, two taken from each side.

/296/ Suicide. -- Suicide is as rare as murder among the Tuareg. When one occurs, the person who committed suicide is abandoned on the ground unburied, and the camp is moved and abandoned forever. The Koran disapproves of suicide, and the Tuareg regard the suicide as if he had never existed and must never speak of him again.

Two crimes are blamed on the suicide: 1) doing away with oneself, which is not permitted for a human being who owes his life to God; 2) offending God in this way.

The soul of a suicide cannot find refuge and wanders forever. It likes to return to the spot where it left its mortal covering, and people claim that they can hear it nearby in the evening and that it makes so much noise that it is impossible to sleep.

Death. -- The Tuareg do not fear death. When one of them sees that he is dying, he gathers his relatives around him and gives his last instructions. Then, according to the religious principles which he may have neglected during his life but which he recalls at the final moment, he pronounces the "Fatika /fatiha? Ed./" or if he does not have the strength for that, he raises the index finger of his right hand and breathes his last.

The body is immediately washed in lukewarm water and wrapped in a shroud into which aromatic herbs are put, while the slaves go to dig the grave on a neighboring high spot. The grave is made of a little trench with two stages such as the Arabs use. The body is carried on a kind of stretcher ans taken to the burial place, head first, by four men. It is then placed on its right side with the face turned in the direction of Mecca,

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sister's son is first in the line of succession. Already Ibn Batutah mentions that among a southern Tuareg people known as the Mesoufa a man was inherited by his sister's son, and he also states that the Sultan of Tecadda (possibly Tegguida-n-Adrar immediately south of the Air massif) was succeeded by his sister's son (Ibn Batutah IV, p. 388, 443). According to Barth a sister's son was preferred as chief in Air and in Tassili-n-Ajjer (Barth 1857, I, p. 374f.). For the Tuareg of Ghat (Rat) (Tassili-n-Ajjer) Richardson states that chiefs and Sultans are succeeded by their sister's sons (Richardson 1848, II, p. 65f.), and for the Northern Tuareg in general we have the statement of Duveyrier that this principle was valid not only for succession to chieftainship but also for rights to blood-wealth, which should be given to a slain man's sister's son. It is very remarkable that Duveyrier also relates in detail a Tuareg myth about the origin of the sister's son's right to succession (Duveyrier 1864, p. 356, 397ff.). Again, we find that among the Tuareg of Ahnet (the Ahaggar Tuareg) a chief should be succeeded by his full brother or a maternal half-brother, and then by his sister's son (Bissuel 1888, p. 23). From the Ioullemmeden Tuareg who long ago have adopted patrilineal succession (Nicolas 1950a, p. 213; 1950c, p. 492f. – Richer 1924, p. 3, 52) an interesting matrilineal custom has been described by Feral. He states that in certain Tuareg clans round Gao property considered indivisible is still inherited by the sister's son (Feral 1955, p. 21f.). Thus Rodd's statement about the sister's son's right of succession is confirmed by many authors, but there is also in literature information to confirm the statement of Nicolas, that a sister's son comes next to a maternal cousin in the line of succession. This is claimed for the Ahaggar Tuareg by Benhazera (Benhazera 1908, p. 51, 97f.), Foucauld (Foucauld 1951–52, I, p. 152f., II, p. 916f.), and by Lhote, who refers to the statement of Benhazera (Lhote 1955, p. 189). Dubiéf has further explicitly stated that the priority of maternal cousins is acknowledged by the Tuareg of Tassili-n-Ajjer (Dubiéf 1956, p. 89).

In Ahaggar I have been told by many Tuareg that a maternal cousin is the proper successor next to a brother of the deceased chief, and genealogies prove that a maternal cousin has more frequently been elected chief than has a sister's son. Nevertheless, Tuareg whom I consider extremely versed in traditional custom claim the priority of a sister's son. In connection with Duveyrier's statements this makes me believe that the Northern Tuareg originally preferred sister's sons to succeed as chiefs, while preference to maternal cousins is a custom more recently adopted.

The Kel Ferouan Tuareg have not followed any particular rule of succession in recent times. For in most clans there is now very little prestige attached to chieftainship, and chiefs are said to have much trouble with the collecting of taxes. In many vassal clans chiefs are changed very frequently as qualified people often refuse election or retire after a few years. Many Air Tuareg whom I asked about the rule of succession in the past all agreed that the sister's son had the right to succeed; they never referred to rights of maternal cousins, and claimed that in the

5: Nicolaisen E-4, 5 (1951-1955) 1959
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particular case is related of a group of Ioullemmeden Tuareg attacking a camp of Kel Ferouan vassals who made a counterattack and won the battle. They made four prisoners and took as booty two horses and several riding camels (unknown how many). As his part the drum-chief took one horse and five camels. But he also took the four prisoners to his camp. He kept them there for about a month, then they were released, dressed in new clothes, and mounted on excellent riding camels with good saddles.

3) *Ekachchadi*, that is booty taken by vassals during raids carried out without the permission of their drum-chief. In this case the drum-chief would take all booty for himself and leave nothing for the vassals who were not allowed to engage in warfare on their own account – unless attacked by foreign raiders.

The drum-chief had other income from his subjects who paid him an annual fee termed *sadaḳa*. This fee, it is said, was paid not only by vassals but also by noble households of the Kel Azel clan. The sadaḳa fees were collected on behalf of the drum-chief by people of the Echchikhen and by negroid blacksmiths, who form a particular and rather numerous caste. There were definite rules for the payment of sadaḳa. It was computed from the size of herds and flocks of all domestic animals with the exception of donkeys for which no payment was made. As an example can here be mentioned the payments for camel herds:–

Size of Herd.	*Sada. a.*
10 camels	2 goats
15 camels	3 goats
25 camels	1 young camel
50 camels	1 full-grown camel
100 camels	2 full-grown camels.

The Echchikhen and the blacksmiths took the sadaḳa animals to the drum-chief. He gave some of them to the collectors who were themselves exempted from taxation. The bulk of the animals was sold at the market of Agadez and most of the proceeds given to poor people by the drum-chief, who would keep a small part for himself.

The drum-chief had the supreme jurisdiction over his group. In all internal matters the drum-chief and not the Sultan was the supreme judge. In difficult cases he would consult Islamic jurists of Agadez or the Echchikhen. All members of the Kel Ferouan group could be fined by the drum-chief and indemnities *(edeist)* were then given to the chief. In case of murder the killed person's kinsmen had the right of blood-revenge to which the drum-chief could make no objection. But if the family of the person killed consented, the drum-chief could take all livestock from the murderer and pass it over to the children of the slain man whose kin in that case lost their right of revenge. Apparently there has never been any fixed size of blood-wealth among the Kel Ferouan Tuareg in contrast to the two

Groups of Northern Tuareg and Arab Tribes of The Sahara.

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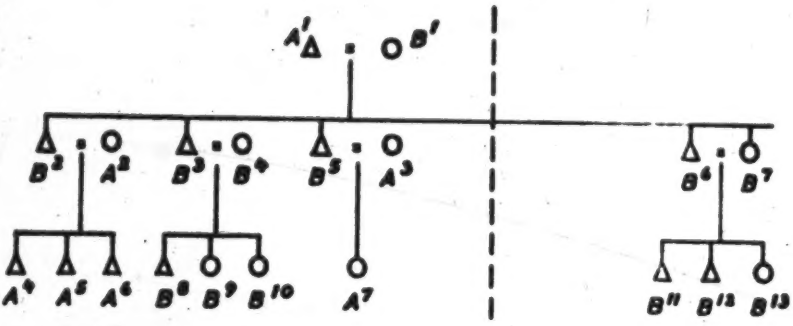

Fig. 10.–Illustration of the rule of residence for persons descending from a man of the Agouh-en-Tehele clan (A^1) and a woman of the Dag Rali clan (B^1).

People living with the Agouh-en-Tehele clan to which all A-persons belong.

At the death of A^1 of the Agouh-en-Tehele clan all persons will settle in the territory of the Dag Rali clan with maternal kinsmen of B^1, and they will remain there also after the death of B^1.

At the death of B^2 his wife A^2 and her children A^4 A^5 will go to her father or maternal kinsmen of the Agouh-en-Tehele clan as will be the case with A^6 and her child A^7 at the death of B^5. At the death of B^6 his wife B^4 and children B^8–B^{10} will remain with the Dag Rali.

People living with the Dag Rali clan to which all B persons belong.

If B^6 dies while A^1 is still alive, B^7 and her children B^{11} B^{13} will go back to the camp of A^1 in the Agouh-en-Tehele territory. After the death of A^1 they will return to the Dag Rali territory to join the camp of B^2, B^3, and B^5.

[614]
[682]
If for instance B^6 kills a man of a third clan (e.g. the Ait Loaien) the Agouh-en-Tehele and the Dag Rali clans are both responsible for the payment of blood-wealth as long as A^1 is alive and B^6 lives with the Agouh-en-Tehele clan. If A^1 has died and B^6 consequently lives with the Dag Rali, this latter clan alone will be responsible for the payment of blood-wealth.

582 The matrilineal and patrilineal rules applied among the Ahaggar Tuareg bring us to a consideration of marriage. In Ahaggar as in Air the traditional type of preferential mating no doubt is that with a cross-cousin, and cross-cousin marriage is symmetrical although a mother's brother's daughter is said to be the ideal spouse. This is not only stated by Tuareg particularly versed in their native customs. It is also proved by certain usages connected with marriage, and there are in fact many marriages of this type. But cross-cousin marriage although traditionally the preferential type of mating is apparently not the most common type of marriage. For many Tuareg claim that the very best is to marry a mother's sister's daughter (that is a classificatory sister), or a mother's sister's daughter's daughter (that is a classificatory sister's daughter). My statistical material, which is not very comprehensive, seems

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[685] Nowadays the price is determined by the Amenokal. When a tenant dies his rights
428 and obligations should ideally be taken over by a maternal kinsmen. Traditionally
614 the usufructs of a sub-area are reserved for people of the same matrilineage or section as the tenant, but should the tenant be identical with the chief of the whole clan they belong to all clan members. These traditional rules, however, do not
[178] seem to be observed very strictly nowadays except for hunting of barbary sheep in certain areas. Lhote is wrong in stating that the chief of the clan has the right
114 to forbid grazing and protect pastures in the whole clan territory (Lhote 1955, p.
423 279). In the two clans here described this right is invariably vested in the tenants of sub-areas.

643 As the supreme judge of his drum-group the Amenokal can claim various
692 indemnities *(ediet)* among which have just been mentioned those paid for violation of the rights of his land-tenants. In case of adultery, for instance, the Amenokal can
[684] claim three camels from the seducer and one camel from the unfaithful wife. If a man catches his wife committing adultery he has the right to kill her as well as the seducer on the spot, and formerly the families of persons thus killed had no right
682 to revenge or blood-wealth. Neither was blood-wealth paid in case of murder
628 within the clan, but the Amenokal might then claim an indemnity from the murder-
692 er. When the murderer and the person killed were from different clans, blood-
643 wealth had to be paid to the family of the slain man by the kinsmen of the murderer. The Amenokal could not deny his subjects the right of revenge if they refused to accept blood-wealth, and if blood-wealth was paid he had no right to any part from it. Blood-wealth was fixed at one hundred she-camels for a slain man and fifty she-camels for a woman, but it may be doubted whether so many camels were
[648] ever paid. Revenge and blood-wealth have been abolished by the French admin-
692 istration which has given the Amenokal more power over his subjects than he had
178 in the past. To-day the authority of the Amenokal is almost unlimited. If, for instance, a man will not allow his son to marry the woman he likes, the son may go
643 to the Amenokal and ask him whether he considers the marriage suitable, and if
[584] the Amenokal agrees the father will have to yield to his son. If a man descending from parents of different clans continues to live together with people of his father's
[59] clan after his father's death, the chief of his mother's clan may complain to the Amenokal, who will then order the man to take up residence with his maternal kinsmen. Nowadays the Amenokal can decide on the most personal problems of his subjects, and he is constantly visited by many Tuareg desirous of obtaining his advice.

643 In the past the Tuareg of the Kel Rela drum-group are said frequently to have
[701] shown disobedient to the Amenokal. But the vassals would generally support him
[727] when he organized raids against other Tuareg as the war-leader of the Kel Rela group. The Amenokal had the right to a tribute named *abellag* comprising half of all booty taken by vassals of his drum-group. The vassals were allowed to engage
[721] in raiding without his consent, but he was the one who decided on war and large-
Scale raiding.

7:Nicolaisen E-5 (1951-1962) 1963 MS25 Tuareg MS25

233 583 601 that is camels two to three years old, and the same word is also used in kinship terminology for brothers and sisters-in-law.

233 436 593 431 584 684 643 The Tuareg make social payments and many indemnities in camels. If, as may happen, a woman permits her husband to take a second wife, she will claim at least one camel from him. Again, if a woman feels herself badly treated by her husband she will go to her parents' camp and not return to her husband until she has been presented with a camel. Parents will sometimes induce their children to marry against their own feelings by means of a gift of camels. In Ahaggar the indemnity for adultery is fixed at three camels paid by the seducer, while one camel is given by an unfaithful wife. However, these camels are not given to the deceived spouse, but to the supreme chief of Ahaggar, the *Amenukal*.

683 For the knocking out of a tooth two camels must be given, but if the injured person is a woman the payment is five camels. For the destruction of an eye the indemnity is fixed at 25 camels. The same payment is made for the cutting off of a hand or a foot, the cutting of a finger or a toe being fixed at a price of five camels. In agreement with this system blood-wealth in Ahaggar was fixed at one hundred camels in the past. There were quite definite rules governing the age and appearance of the camels to be paid for a slain man. They should all be she-camels of different age, and of ten distinct colours as follows:—

233 436 682

	Age			*Colour*	
10	*tilgad*, or *chét awétay*	(one year old)	10	*tibeydegin*	(white)
10	*tihusin*	(2 years old)	10	*titlarin*	(mahogany)
10	*tekkenifadden*	(3 years old)	10	*tizeggerin*	(reddish)
10	*tiruyar*	(4 years old)	10	*tibhawin*	(reddish brown)
10	*chét essin*	(5 years old)	10	*tilemlarin*	(grey)
10	*chét okkoz*	(6 years old)	10	*tizerifin*	(metallic grey)
10	*timessedas*	(7 years old)	10	*timengelin*	(dark grey)
10	*chét tahalt*	(8 years old)	10	*tikewelin*	(black)
20	*tireggunin*	(more than eight years old; she-camels considered neither young nor old)	10	*tizerrafin*	(piebald)
			10	*tiwinarin*	(white cornea)

233 822 492 643 The actual value of a camel is never judged from its colour, but colours have a certain æsthetic value, and wealthy Tuareg who keep several riding camels will always have animals of different colours. This is the case with the present *Amenukal* of Ahaggar, who is said to possess between ten and twenty camels trained for riding.

233 857 565 524 237 324 868 181 Camels play a great part in the life of the individual. Boys of the vassal class may be set to herd goats, but their games centre round camels, and they take no particular interest in other domestic animals. For their games very small boys have camel puppets which are jaw-bones of sheep and goats (Fig. 79a), or roughly-cut stones (Fig. 79b–d). These playthings are their "riding camels", "she-camels", and their "caravans". Boys learn to travel on camel-back at a very early age. When three or four years old they sit behind their father's riding saddle or on the top of a loaded pack-camel, and all boys can ride a trotting camel without a saddle before they are ten. Boys grow up with an intimate knowledge of camels and camel-breeding, and with very little interest in any other subject.

Text continues on p. 104

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Fig. 94. Tuareg operating a camel's foreleg with a knife. Northern Ayr, the *Kel Tédalé*.

492 from the constant friction against the sand, and it may become necessary to provide the animals with leather shoes, that is pieces of ox-skin sewn around the hoofs. These leather shoes are known to [113] the Ahaggar Tuareg as *tissal* (sing. *tasselt*). Their appearance is excellently depicted by Lhote (Lhote 1951b, photographs p. 224).

232 824 (5) Medical treatment which forms an important part of Tuareg veterinary knowledge. I have mentioned in the description of camel diseases the use of certain plants for the external treatment of scabies. The Tuareg also use various plants for drugs. Seeds of certain annual plants are mixed with milk and given to goats and sheep which suffer from stomach-diseases. Leaves of various plants are also considered laxatives. The Tuareg know many drugs made from wild plants, and they are aware that there are several wild plants that are dangerous to domestic animals. A very dangerous venomous plant is *élel* (*Nerium oleander*) which is extremely common in the higher parts of Ahaggar. It contains a kind of strychnine, and camels which eat *Nerium* leaves will die from this poison. The Tuareg say that camels bred and born in Ahaggar know the plant to be dangerous. These camels do not eat the *Nerium* leaves but others introduced to Ahaggar from the south may do so. To prevent camels from eating *Nerium* leaves the Tuareg put a leaf of the plant into their nostrils, or burn *Nerium* leaves so that the smoke and the scent of the plant enter the animal's nostrils. In this way camels come to loathe it. There are, according to Foucauld, other venomous plants in Ahaggar, e.g. *awrhed* (*Perralderia coronopifolia*), *arenked* (*Leptadenia heterophylla*, and/or *Cocculus pendulus*) which are fatal to goats and sheep (cf. Foucauld 1951–52, III, p. 1524 & IV, p. 1647; Maire 1933, p. 230, 236). The species known to the Ahaggar Tuareg as *éfelehleh* (*Hyoscyamus muticus* ssp. *falezlez*) is very venomous for [682] human beings, and in the past was used by the Tuareg to poison their enemies.

7:Nicolaisen E-5 (1951-1962) 1963 MS25 Tuareg MS25

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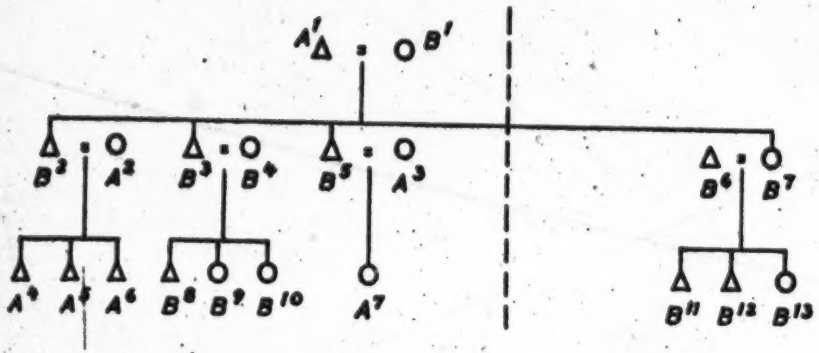

Fig. 103. Illustration of the rule of residence for persons descending from a man of the *Aĝuh-en-tehlé* tribe (A^1) and a woman of the *Dag Ĝali* tribe (B^1). The *A*-people belong matrilineally to the *Aĝuh-en-tehlé* tribe, the *B*-people to the *Dag Ĝali*.

People living with the *Aĝuh-en-tehlé* tribe.

At the death of A^1 of the *Aĝuh-en-tehlé* tribe all persons will settle in the territory of the *Dag Ĝali* tribe with maternal kinsmen of B^1, and they will remain there also after the death of B^1.

At the death of B^2 his wife A^2 and her children A^4–A^6 will go to her father or maternal kinsmen of the *Aĝuh-en-tehlé* tribe as will be the case with A^3 and her child A^7 at the death of B^5. At the death of B^3 his wife B^4 and children B^8–B^{10} will remain with the *Dag Ĝali*.

People living with the *Dag Ĝali* tribe.

If B^6 dies while A^1 is still alive, B^7 and her children B^{11}–B^{13} will go back to the camp of A^1 in the *Aĝuh-en-tehlé* territory. After the death of A^1 they will return to the *Dag Ĝali* to join the camp of B^2, B^3, and B^5. [768]

If for instance B^3 kills a man of a third tribe (e.g., the *Ayt Lowayen*) the *Aĝuh-en-tehlé* and the *Dag Ĝali* tribes are both responsible for the payment of blood-wealth as long as A^1 is alive and B^3 lives with the *Aĝuh-en-tehlé* tribe. If A^1 has died and B^3 consequently lives with the *Dag Ĝali*, this latter tribe alone will be responsible for the payment of blood-wealth. [682] [672]

(3) After the death of the husband's father the couple will join the husband's matrilineal kinsmen (his mother's brothers) together with his mother should she still be alive.

(4) At the husband's death his wife and their children will move back to the wife's kinsmen. [768]

As may be seen from this complicated rule of residence, a single death may in fact give rise to a change of territory and camp for a great many people. This is illustrated in Fig. 103 which depicts the rules of residence in the light of actual marriages between the two vassal tribes, *Dag Ĝali* and *Aĝuh-en-tehlé*.

7:Nicolaisen E-5 (1951-1962) 1963 MS25 Tuareg MS25

614 Should a man descend from a father and a mother of different tribes he will start his life as a member
591 of the father's tribe and end as a member of the mother's tribe. However, a man who descends from such a mixed marriage will, even as a member of his father's tribe, have an intimate connection with
[682] the tribe of his mother. Thus it is said that if, in the past, a man of a mixed marriage between two
672 tribes lived in his father's tribe and had to pay blood-wealth for a murder, his mother's tribe should pay half of the blood-wealth, while in case his father had died and he lived in his mother's tribe his father's tribe should not contribute.

614 Tribal membership is ultimately matrilineally determined, and though we cannot characterize a
611 tribe as a pure matrilineal unit the matrilineal principle plays a great part in tribal organization. It is
[428] valid for succession to tribal chieftainship, for succession to land-rights and to property considered
[565] indivisible; in noble tribes it is also valid for succession to rights and obligations towards vassals, in vassal tribes for rights and obligations towards noble Tuareg. These rules have been strictly followed
614 by most Tuareg tribes of Ahaggar up to modern times. Within all tribes there seems to be one par-
613 ticular matrilineage from which the tribal chief should be elected. Thus in the vassal tribe of *Dag Ṛali* the chief must be elected from the *Dag Ṛali* proper, while a man descending from the ancestress of the tribal half known as *Imessiliten* cannot become elected chief. In the *Aguh-en-tehlé* tribe the supreme chief of the three sub-tribes should be elected according to matrilineal rules within the *Kel Tarhawhawt* sub-tribe.

614 Tribes are territorial units. The dominant noble tribes have as their territory the very large area
565 which is divided into territories of vassal tribes within their drum-group. Several vassal tribes are
631 named after the territory where they live, and the vassal tribes which have ancestral names are also
423 attached to a particular territory. The Tuareg frequently speak of "*amaḍal n Dag Ṛali*", "*amaḍal n Aguh-en-tehlé*", etc., that is "the land of the *Dag Ṛali* tribe", "the land of the *Aguh-en-tehlé* tribe", etc., though they do not claim that these tribes own the particular territories but merely that they have
[643] particular rights to them. For the land of these tribes is owned by their drum-chief, the *Amenukal* of Ahaggar. It is stated in literature that such tribal territories are grazing grounds reserved exclusively for members of tribes. Lhote says that nobody has the rights to graze flocks and herds in the territories of foreign tribes without permission from their chiefs or from the *Amenukal* (Lhote 1955a, p. 279). Kilian also mentions that tribal territories are grazing grounds (Kilian 1925, p. 132), and in a study by Malaurie there is a sketch-map of some of the more important territories (Malaurie 1953, p. 339).
[162] Nowadays foreign camps are very frequently found in the territory of a tribe as mentioned by Capot-Rey (Capot-Rey 1953a, p. 265 f.), and it is said that this could also happen in the past. The territory
[578] of a tribe was possibly once reserved as grazing grounds for its members, but it is said that one of the *Imenukalen* (sing. *Amenukal*) in the past decided that grazing should be free all over the country as the division of the country into tribal grazing grounds gave rise to much inter-tribal trouble.

614 A tribe is always subdivided into sections which with few exceptions have geographical names –
613 generally the names of important river valleys in the usual camping area. The number of such sections
621 within a tribe varies. In the numerous vassal tribe *Aguh-en-tehlé* there are eight sections while the *Dag Ṛali* tribe has four sections. These sections are kin groups with a depth of 4–6 generations, and within a section there is always a dominant matrilineage from which the section leader, who is

7:Nicolaisen E-5 (1951-1962) 1963 MS25 Tuareg MS25

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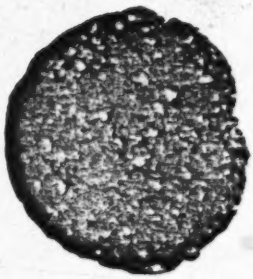

Fig. 126. A cheese-like mass of *adamam* berries (*Osyris alba*). The fresh berries are pounded in the large mortar (*tindé*) or are crushed between two stones to be formed into pieces of cheese form to be dried. This cheese-like mass of *adamam* berries is used by Tuareg women as a kind of face ointment against sun burn, pimples, and the like. They apply this ointment to the face as follows:— A little milk is poured upon a stone, the cheese-like mass of berries is rubbed against it, and the mixture of milk and berries is thereupon rubbed into the skin of the face with the fingers. Ahaggar, the *Dag Rali* tribe. Dimension: 0.075 m. (N.M. G. 5279a).

222
262 *enag* (*Leptadenia pyrotechnica*). Tr. A tree with edible fruit.

[272] *tañhart* (*Mentha longifolia*). Tr., L.M. An annual plant. Used as an aromatic for adding to tea.

awit, generally known by the collective name *awihat* (*Salvia Chudaei*). Tr., (L.M.). An annual plant used as an aromatic for tea.

[824] [262] *éfelehleh* (*Hyoscyamus muticus* ssp. *falezlez*). Tr. This plant is extremely venomous for human beings, though not for animals. In the past it was used by the Tuareg as a poison for enemies. Members of La Mission Flatters (1880–81) were poisoned by the Tuareg using poison of this plant inserted into dates presented to the expedition. "La plante, absorbée à petite dose, aurait la propriété de faire engraisser. Les femmes du Tidikelt l'emploient dans ce but, en en faisant cuire une petite quantité dans de l'eau avec de la farine et de la graisse; elles laissent réduire et absorbent la bouillie obtenue, puis se couvrent pour transpirer (Voinot)" (Maire 1933, p. 192).

[261]

222
262
252 *ahahel* (*Cistanche Phelypaea*). Tr., L.M. A plant yielding edible roots. After drying the roots are pounded in a large millet mortar to be used for bread which is much esteemed by the Tuareg. "Cette plante est recoltée jeune par les indigènes, puis placée dans le sable sous une couche de *drinn* (*Aristida pungens*) jusqu'à noircissement et dessication. Le produit sec est moulu et utilisé dans l'alimentation (Voinot)" (Maire 1933, p. 196).

éfetekchi (*Orobanche aegyptiaca* & *O. cernua*). Tr., L.M. A plant yielding edible roots.

tamzellit (*Orobanche sp.*). Tr. Very rare. A plant yielding edible roots.

teĝellet (*Colocynthis vulgaris*). Tr. Seeds are eaten after boiling and drying.

alkeḍ (*Cucumis pustulatus*). Tr. Rare. Seeds are eaten after boiling and drying.

[263] *takkilt* (*Cotula cinerea*). Tr. "Les Touareg utilisent cette plante comme condiment, principalement pour la viande qui commence à se gâter" (Maire 1933, p. 209).

[439] *idhereĝĝelé* (*Artemisia judaica* ssp. *sahariensis*). Tr., (L.M.). "Cette plante, comme le *Myrtus Nivellei*, est récoltée en grande quantité, séchée et exportée au Soudan, où elle est employée comme aromate et condiment" (Maire 1933, p. 212).

[272] *sézzeré* (*Artemisia herba alba*). (Tr.), L.M. Used as an aromatic for adding to tea.

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643 and, when grazing is good, 2 goats and 8 kgs of butter annually to the *Amenukal* who rewards the man
651 bringing this payment with a gift of 11.5 metres of cotton. As to the *Kel Arefsa* sub-tribe its collective
614 payments are the same as those made by the *Isandan*. (2) The *Dag Rali* tribe pays *tiwsé* as follows: –
613 12 bags of millet (i.e., 3 bags from each of the four tribal sections) corresponding to 6 camel-loads,
565 are given to the chief of the *Dag Rali*. He sends 10 bags to the *Amenukal*, and keeps two for himself. In case of good grazing the whole tribe gives 10 goats and 6 containers of butter to the *Amenukal*. – All vassal tribes of the *Kel Rela* drum group make such annual payments to the *Amenukal*, and this also applies to the *Isekkemaren* tribes. These payments, known as *tiwsé*, are in fact tokens of vassalage,
[634] and are never made by noble Tuareg. The payments should properly belong to the *Amenukal* as drum-chief of the *Kel Rela*, while vassal tribes of other drum-groups should make their payments to their particular drum-chiefs.

643 The *Amenukal* had other rights over his subjects. He had the right to summon the vassals of his
634 drum-group to war and large-scale raiding, and he had the right to half of all war booty taken by his
565 vassals. This right was known as *abellağ*, and the vassals of other drum-groups paid similar dues to their particular drum-chiefs. Furthermore, we have seen that the *Amenukal* as the leader of the *Kel Rela* drum-group could inherit livestock from such deceased subjects as had no living patrilineal
[614] kinsmen, though he would make no use of livestock thus inherited. The animals would remain in the tribe to which the deseased person belonged under the supervision of the tribal chief (cf. p. 138). As a drum-chief the *Amenukal* also had the right to the riding camel of any deceased vassal chief
[614] within his drum-group. This is also the case nowadays, but it should here be mentioned that the chief of the very important vassal tribe, the *Dag Rali*, has the right to one of the *Amenukal*'s riding camels on the latter's death.

643 As the supreme judge of his drum-group the *Amenukal* could claim various indemnities (*eddiyet*)
634 among which have been mentioned those paid for violation of the rights of his land-tenants (p. 151).
681 Even to-day the *Amenukal* can claim these and many other indemnities. In case of adultery, for instance,
[684] he can claim three camels from the seducer and one camel from the unfaithful wife. If a man catches his wife committing adultery he has the right to kill her and the seducer on the spot, and formerly
[682] the families of persons thus killed had no right to revenge or blood-wealth. Neither was blood-wealth
[614] paid in case of murder within the tribe, but the *Amenukal* might then claim an indemnity from the murderer. When the murderer and the person killed came from different tribes, blood-wealth had to be paid to the family of the slain man by the murderer's kinsmen. The *Amenukal* could not deny his subjects the right of revenge if they refused to accept blood-wealth, and if blood-wealth was paid he had no right to any part from it. Blood-wealth was fixed at one hundred she-camels for a slain man and fifty she-camels for a woman, but it may be doubted whether so many camels were ever paid.
[683] For bodily harm of various kinds there were other indemnities to be paid in camels (cf. p. 102), and
[178] such indemnities are perhaps made even nowadays, but blood-wealth and revenge have been abolished
[648] by the French, who have in many ways given the *Amenukal* more power over his subjects than he had in the past.

178 To-day the authority of the *Amenukal* is almost unlimited. If, for instance, a man will not allow
643 his son to marry the woman he likes, the son may go to the *Amenukal* and ask him whether he

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together at the French administration post of Agadez, there were two candidates for the office, namely *Bukha* and *Khejji*. Present at the election were the French *Commandant de Cercle*, the Sultan, and other important chiefs. The Sultan requested all men to elect *Bukha* (because *Khejji*'s father *Agg-Elkhir* had scoffed at the Sultan and publicly had called him a slave). Therefore, when the *Commandant* asked the *Kel Ferwan* men to divide into two groups according to whether they wished *Bukha* or *Khejji*, the group of men voting for *Khejji* numbered only four or five men. *Bukha* was thus elected and the Sultan presented him with a large head-cloth and declared him the new *Kel Ferwan* drum-chief.

From what has been said above about the *Kel Ferwan* drum-chiefs it is evident that the drum-chief was elected by the vassals who constitute the majority of the group. But it is very doubtful whether in the past it was normal for a Sultan to advise the vassals to elect a particular Tuareg for drum-chief. For though the drum-chief should then also be installed and recognized by the Sultan, the latter was not strong enough to meddle in the affairs of the drum-group. There are even some noble *Kel Ferwan* Tuareg who claim that in the past the drum-chief should be installed not by the Sultan, but by a vassal Tuareg of the drum-group, who appointing the chief would wrap a new veil or a turban around his head. But most vassals hold that the drum-chief should be installed in this way by the Sultan, and that in the past, when dissatisfied with a drum-chief, they would ask permission of the Sultan to dismiss him.

In all internal matters the drum-chief and not the Sultan was the supreme judge, but it seems as if the chief of the *Kel Azel* who was installed by the drum-chief had almost similar judicial rights over his particular vassals. However, any case occurring within the whole *Kel Ferwan* group could be brought before the drum-chief, who in difficult cases would consult Islamic jurists of Agadez, or the *Echchikhen*. Punishments for thefts are said to have been very severe. A thief who had not stolen previously was put into jail (*takormut*) in Agadez; if he stole again after his release one of his hands was cut off, while for a third theft the penalty was capital punishment said to be carried out at the market place of Agadez in a very cruel way:— pointed sticks were placed under the man's armpits, under his chin, and under the back of his head so that he would die when no longer capable of remaining standing. A few old people remember that they have seen this method of punishment practised in Agadez. Punitive measures like imprisonment and capital punishment are no doubt foreign to traditional Tuareg law, and were in all probability originally practised by the Sultan. As the drum-chief of the *Kel Ferwan* was in fact the true master of Ayr, including the city of Agadez, he may have made use of the prison and may also have imposed capital punishment on thieves. Proper theft seems to have been very rare among pastoral Tuareg in the past, but to-day camel-thieves are extremely common in all groups. Some Tuareg say that in the past there were hardly any camel thieves who were hanged like dogs.

All members of the *Kel Ferwan* group could be fined by the drum-chief and indemnities (*ádeyet*) were then given to the chief. In case of murder the killed person's kinsmen had the right to blood-revenge to which the drum-chief could make no objection. But if the family of the person killed consented, the drum-chief could take all livestock from the murderer and pass it over to the children of the slain man, whose kin in that case lost their right of revenge. Some Tuareg will claim that the

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livestock of a murderer in reality was the property of the drum-chief. Apparently there has never been any fixed size of blood-wealth among the *Kel Ferwan* in contrast to the two groups of Northern Tuareg and Arab tribes of the Sahara.

The token of vassalage among the *Kel Ferwan* was the payment of half of the bride-wealth to the noble lords so that the drum-chief received bride-wealth from his particular group of vassals, the chief of the *Kel Azel* from his group. The two noble lords received other payments from their vassals. They would inherit a camel on the death of an individual vassal, and they received certain annual payments known as *sadakat* or *tamesodek*. This fee in its origin was a religious one, and certain tribes such as the *Imezzureg*, the *Kel Akerra*, and the *Isakaranan* claim that in the past, as nowadays, they made this payment to the *Imrhemen* Tuareg and not to the noble chiefs. But true vassal tribes gave their *sadakat* or *tamesodek* to the two noble lords. The fees were collected on behalf of the lords by people of the *Echchikhen* and by negroid blacksmiths, who are very numerous in Ayr. There were definite rules for the payment of the *sadakat* fees which were computed from the size of herds and flocks of all domestic animals with the exception of donkeys for which no payment was made. As an example the payments for camel herds can here be mentioned:—

Size of herd	*Sadakat* or *tamesodek*
10 camels	2 goats
15 camels	3 goats
25 camels	1 young camel
50 camels	1 full-grown camel
100 camels	2 full-grown camels

The *Echchikhen* and the blacksmiths took the *sadakat* animals to the two noble lords, who gave some of them to the collectors, themselves exempted from taxation. The bulk of the animals was sold at the market of Agadez and most of the proceeds given to poor people by the noble lords, who would keep a small part for themselves.

The two noble lords, the drum-chief and the chief of the *Kel Azel*, had the right to parts of war-booty taken by their vassals according to the following rules:—

(1) *témuggedaz*, that is booty taken on raids organized by the noble lords, the drum-chief or the chief of the *Kel Azel*. The term refers to any kind of booty, e.g., riding camels, she-camels, horses, cattle, etc. Half of such booty according to the noble Tuareg was the right of the noble lords, while the other half should be given to their vassals. Vassal Tuareg nowadays know extremely little about these old rules, but I met one vassal Tuareg who claimed that only one seventh of the booty should go to the noble lord. The word *téfades* is said to have been used synonymously with *témuggedaz*.

(2) *téwit*, that is booty taken from foreign groups of Tuareg, or from Arab and Tebu pastoralists attacking camps of the *Kel Ferwan* group. In other words this kind of booty comprises riding camels and horses taken from assailants who run away, are killed, or are made prisoners. Under such circumstances it is said that the noble lord would take a number of riding animals at his discretion. A particular case is related of a group of *Iwillemmeden* Tuareg attacking a camp of *Kel Ferwan* vassals

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177 with the immigration of the noble *Ti-n-Hinan* tribes which were, perhaps, related to the northern *Hawwara* Berbers. These may have influenced also the *Iwllemmeden* Tuareg who possess some of the traits common to Northern Tuareg and Arabs. The *Hawwara* tribes came under Arab influence at very early stage, and they may have adopted Arab traits before they migrated southwards to settle close to the veiled *Lemta* (cf. p. 409 f.).

64 It is evident that the origin of pastoral political systems dates back to pre-Islamic times, but it is
177 also very clear that political organization has been much influenced by Islam and the Arabs. With Islam and the Arabs came into political life such important classes as the *Ineslemen*, the *Echchikhen*, and the *Ichcherifen*, which has made the political organization more complex. Also introduced with Islam was the *sadakat* fee, which in its origin was a purely religious payment. It is also clear that the
● [682] rules of blood-wealth payment among the Northern Tuareg (cf. p. 102) were introduced with Islam, for the Arabs of Northern Sahara, like the Northern Tuareg, give one hundred she-camels for a slain man, and the same payment is fixed by learned Islamic jurists (cf. Schram-Nielsen 1945, p. 58 f.). These rules of blood-wealth payment do not seem to have been accepted among the Ayr Tuareg where there was no fixed amount of camels to be paid for a homicide. Finally the title *Khalifa* given to tribal deputies was doubtless introduced with Islam and the Arabs. This title is used among the Northern Tuareg and also among the *Iwllemmeden Kel Dennek*.

634 The problems connected with the origin of the drum-group, the most important political group,
534 are very complicated. It is well known that the drum plays an important part as an insignia of kings
171 and other supreme chiefs over large parts of Africa. The distribution of the drum as an insignia of kings and chiefs has been studied in some detail by Schilde and Wieschhoff, and later by Irstam (cf. Schilde 1930, p. 117 ff.; Wieschhoff 1933, p. 119 ff., map 34; Irstam 1944; p. 28, 101 ff.). Wieschhoff points out that the drum as a royal insignia is pre-Islamic in Africa, and that it mainly has this particular function in state organizations of the so-called Erytrean Cultures.

634 The drum which constitutes the insignia of a Tuareg drum-chief is known as *ettebel* or *ettebel*. In
634 all Tuareg groups this word is also used for "drum-group", and among the *Kel Ayr* and the *Kel Geres* it is also a title of drum-chiefs. The word *ettebel* is undoubtedly derived from the Arabic word *tobol* (cf. Foucauld 1951–52, IV, p. 1922), which is also sometimes used for Tuareg drums as it is for drums of chiefs among the Western Moors (Dubié 1947, p. 173). Formerly, the Sultan of the Fezzan also had a drum which according to Lyon was known as *tubbel*. Lyon never saw a drum of this kind but he says that they are found in all towns south of Murzuk (Lyon 1821, p. 248 f.). The drums used by Tuareg chiefs are always of a very particular form, generally known to anthropologists as "the kettle-drum", and this particular drum among the Tuareg is never used by persons other than the chiefs. For ordinary music the Tuareg have other drum types or use a wooden mortar suspended by a piece of skin. It is most interesting that the so-called kettle-drum is a very late type among the many kinds of drums found in Africa.

534 In regard to the distribution of kettle-drums in Africa, Sachs says that they are found in Islamic
171 North Africa, in the Sudan, and in North-East Africa (Sachs 1929, p. 247). According to Wieschhoff kettle-drums have a more limited distribution being found only in the Sudan and in North-East Africa including Ethiopia (Wieschhoff 1933, p. 40, map 29e). As to the distribution of kettle-drums outside